A WORLD EXPECTANT

E. A. WODEHOUSE

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Abridgment of *A WORLD EXPECTANT*
by E. A. Wodehouse

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FOREWORD

It is a rare book that can be read two decades after publication and yet provide a satisfying answer to vital and complicated current questions of a rapidly changing world to which an anxious and thoughtful people seek solution.

Here is such a book conveying such an answer. Written before Fascists, Communists, Nazis, made an impress on world thought, before the social conscience of America was disturbed by recurrent depression or awakened by attempted remedy, the aptness with which the author's philosophy meets the present need cogently attests to the penetration with which he sensed the world's direction and, just as surely, his understanding of the cause and solution of its then approaching and now present problems.

A criticism applied to so many books that attempt to explain or to solve the difficulties—individual, national, international—in which the world is so deeply immersed, is that they deal with but a phase and ignore so much that is intimately related.

Here is a different book. The author presents an all-inclusive and compelling philosophy that, reaching deep among causative realities, unveils the *raison d'être* of modern perplexities and induces an understanding of the grandeur of life's processes that lead inevitably through present difficulty to new heights of human welfare and fulfillment.

Such is the purpose of this book and of its present reissue—that the reader, seeing an orderly design amid seeming chaos, may face the future fearlessly and through confidence insure a happier present to hasten the better and brighter age.

Fear and uncertainty abound in human minds. When through understanding fear is cleared away, courage and hope will find themselves justified of a newly dawning day.

SIDNEY A. COOK.

Preface

IN a peculiarly striking manner the present turmoil and strife which pervade the world seem to mark the closing of one Age and the opening of another. It is pre-eminently a crisis which all recognize as destined to have a far-reaching effect on the whole of mankind, not merely politically and economically, but mentally, emotionally and spiritually as well. A great civilization is in the melting pot; and it remains to be seen what will emerge from this drastic process of alchemy.

In considering the ultimate outcome many observers are pessimistic, many are optimistic; but all, without exception, recognize that many problems are before us and many others are being bred in the forcing house of strife. It is a time of intense difficulty and strain that cannot be absent when the house of humanity is being set in order.

If one cycle, or epoch, of human evolution is now ending, if a New Order of life and thought is about to be inaugurated, then there surely must come some constructive impulse to shape the building of the New Age. There must be a definite *rebirth* of the Spirit, a reinfusion into human life of those high forces needed for this tremendous task. It is this idea which the writer considers in this little book. He has endeavored to examine the idea purely as an intellectual hypothesis to be considered in the light of ordinary thinking about man and the world.

Only one assumption is made in the pages which follow: the assumption that the history of mankind is not a mere fortuitous sequence of events, but has, both as a whole and in all its parts, a definite underlying *spiritual purpose.* This assumption was necessary for the task in hand, since without it the book could not have been written. A method and a purpose, in other words an underlying Law, is as essential to a constructive study of history as is the postulate of the uniformity of nature to the study of physical science. It is needed in order to bind history together, to make of it one thing, and to give it an intelligible meaning. Only on the assumption of a definite purpose and direction could such a forecast of the probable outcome of certain modern tendencies be made as is attempted in the last few chapters of this book.

E. A. W.

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CHAPTER I

THE RECURRENT NEED

IF, when once a goal had been clearly foreseen, human life were simply a steady and undeviating advance in pursuit of it; if nothing more than the statement of an ideal were needed in order that it should be followed; and if the recognition, in the abstract, of a noble spiritual philosophy carried with it as a necessary consequence, the ability, or even the willingness, to apply this philosophy to practical life; then possibly, once to have learned the truth, to have heard the message of the Highest might be all that mankind required.

But human life and human nature are, unfortunately, neither so simple nor so amenable to rule. We live in a more complex world than this, and the "straight line" theory of progress, frankly, will not work. We may think of the evolution of humanity as proceeding by cycles, or in an ascending spiral, or as a series of waves ever rising and falling; but we can never claim for mankind that its story is one of an unbroken and undeviating advance towards an ideal of human perfection. There are too many disturbing factors in the way.

THE FACTOR OF CHANGE

Whatever we may think of human life, we must at least acknowledge that it is in a process of never-ceasing

change. Not only is it constantly becoming conscious of new needs, and for the satisfaction of these being driven on to fresh experiments and fresh explorations, but, partly as a result of all this ferment and unrest, it is forever passing into new and untried external conditions. Strange problems gather in its path and demand solution, novel difficulties confront it, constantly calling upon its resources and its powers of adaptation. So persistent is this process of change, operating in every corner of human existence, that it only needs a few centuries for the world to become a new place.

With the outer modification goes, as a necessary accompaniment, an inner change. Ideals, interests, fears, aspirations—all these undergo a silent transformation and substitution from age to age. Every epoch has its pre-possessions, its characteristic reactions; each speaks its own psychological language and constructs for itself different sets of values.

The result of all this is that the riddle of life has continually to be read anew. And, although it may be true that the *ideal* solution of that riddle remains the same from age to age—that no human situation is so novel or so complex that it may not be conceptually resolved in terms of the loftiest spiritual virtues, such as love and compassion—yet this is not the real problem before humanity.

The immediate concern of human life is with the particular, not with the universal. What it needs for practical purposes is not merely science, but an art of living. About ultimate ideals or general principles in the abstract, there is seldom much question; the difficulty lies rather in linking such principles to the problem in hand, in the application of them to life.

The emergence of even one problem of the first magnitude will be sometimes sufficient to throw the whole of man's accustomed philosophy out of gear and to deprive his spiritual tradition of its practical guiding value. Humanity staggers and reels under the burden and loses touch with the principles which are theoretically there for its guidance. Every such crisis is a challenge to the accepted spiritual tradition.

THE LIMITATIONS OF HUMAN NATURE

The second factor is to be found in the limitations of human nature itself. Its adaptation to high ends is by no means frictionless. Man is a battleground; and if there is one principle in him which makes for ideals, there is another which just as naturally makes for the opposite. It is only when the former has achieved a very considerable victory over the latter that any kind of straightforward and consistent quest of the ideal becomes possible.

In the great mass of mankind it is by no means true that to see the highest is to desire to follow it. The pursuit of an ideal calls for self-abnegation, for which most human beings are not ready, and for a reinterpretation of values which few are inclined, or even able, to make.

This means, then, that there is constantly at work in the world what may be described as an enormous bias of "anti-ideal" human limitation, seeking to shape life to its own likeness. It is clear that here is a disturbing factor of the profoundest significance, for the effect of it will be to set up a dualism in life, corresponding to the

duality in human nature itself. The voice of the lower self will cry out against the voice of the ideal, and as the former is the nearer it will be the louder and more insistent. If there can be times when the mere accumulation of outer problems can shut out the light, so, too, there can be times when human passions and human selfishness have so wrenched and distorted life that a mere appeal to abstract ideals, or to any traditional code of ethics, will have become purely academic, and when some altogether new force seems to be required to deal with a malady which the citation of familiar formulae (possibly because they are familiar, or because they are formulae) cannot touch.

THE GROWTH OF KNOWLEDGE

The third disturbing factor is the growth of knowledge. Mankind, as it evolves, is continually opening up new avenues of knowledge and experience, and has thus to be ever reshaping its general philosophy of life in order to make room for its stores of fresh facts. This need for unification of its experience is one of the deepest cravings of human nature; consequently, it must fare ill with any body of tradition which resists such synthesis.

Now, a spiritual tradition is peculiarly liable to offer such resistance. For one thing, it will have been given to the world in another age, and the form in which it is expressed will have been suited to that age. Natural feelings of veneration will have tended to crystallize this form, and the conservative tendency will grow stronger as time goes on. The effect of this will be to render the task of adaptation and reconciliation particularly difficult.

In order to bring about such a synthesis the utmost freedom of interpretation is essential, together with a frank discarding of the outer form in order to arrive at the spirit within; and any such attempt is sure to be met by the opposition of those who think it wrong, and even impious, to tamper with the letter of tradition. In any such conflict it is not the new knowledge, but the apparently discredited tradition which will ultimately suffer. Thoughtful men and women living in the world demand that any presentation of Truth, making a claim upon their allegiance, shall be capable of reconciliation with the highest and most enlightened thought of their time.

Sooner or later every religion has to meet this challenge of the intellect, and the intensity of the crisis will depend upon the rapidity with which the intellectual changes have come about and upon the character, direction and volume of the new knowledge. It is quite easy to see that here is a disturbing factor quite sufficient, like the other two, to create a profound breach between an age and its spiritual traditions.

To recapitulate, there are thus distinguishable three elements of disturbance inherent in life itself, each one of which is capable, under certain circumstances, of creating what may be called a "spiritual impasse."

The first consists in the throwing up, by the ever restless process of human life, of outer conditions so new, so obscure as to their principle, so overwhelming in their menace, that they seem to fall outside the scope, or at least the effective operation, of the familiar precepts of tradition.

The second is to be seen in that lower side of human nature which tends ever to arrange life to suit itself, to

establish its own code of ethics and to organize its own system of values; the concrete result of which is to relegate the precepts of the higher idealism to a more and more remote region and, while admitting their beauty and truth, to disconnect them from the working machinery of life.

The third is to be found in the continual acquisition of new knowledge and the consequent need for an ever-widening intellectual synthesis.

All these elements of disturbance arise from the nature of the forces at work in life itself, and the very causes which give rise to them in the first instance are such as to render them recurrent. The seething cauldron of change must, of its own inner restlessness, continue to throw up new external problems for man to solve. The lower and less developed side of human nature must persist, until overcome, in its endeavor to impose its own law upon life and so to create a divorce between theory and practice. New knowledge of all kinds must constantly be gained, and with it must come the ever-renewed demand for synthesis. Again and again must the deeper spiritual idealism justify itself, not only in the face of, but in terms of, the general wisdom of its time.

What does all this involve? The answer is quite simple. Surrounded by his practical problems man needs to be shown how to arrange his life afresh in relation to the external verities of the Spirit. Bewildered by the apparent conflict between knowledge and faith, he needs to have revealed to him that wider wisdom in which the dualism shall be swallowed up.

THE LAW OF ADJUSTMENT

What is needed then is not new ideals so much as a fresh inspiration—a kind of spiritual restoration and reinvigoration of spiritual traditions, that they may exert a living influence over the general life of man.

Spiritual traditions and spiritual institutions, like all others, have to face the rude buffets of life and are amenable to its iron laws. They are also subject to "processes," internal and external; and the passage of time and weakness of human nature do not leave them untouched.

Thus we may detect in the history of every religion—as time passes from the date of its inauguration—a certain definite process of change; a change in every case so silent, so gradual, so regular that it might be compared to those marvelously regular changes, achieved in apparently haphazard fashion, which make the laws of comparative philology among the most certain and unvarying on earth. That change is in the relation between the outer form of the religion and the indwelling Spirit.

Every religion is a combination of an inner spiritual life and the form—doctrinal, institutional, sacramental—through which that life finds expression. And being such a combination of life and form, it is under the sway of that invariable Law which governs this dualism all through Nature. For, it does not matter whether it be the more concrete form which gives expression to the life of a tree, an animal, a human being, or the more abstract form which, none the less truly, gives literary expression to a truth, an inspiration, an idea, a system of ideas—precisely the same facts hold. Every form

alike has to pass through the three stages of growth, maturity and decay.

These stages, as has been said, mark a gradual change in the relation of the form to the life. At first the form is malleable and elastic, responding to the pressure from within and so giving a more or less true expression of the life. This gradually leads to the culminating point of maturity, where life and form are in equipoise. Finally we have the period when the old responsiveness begins to fail. The form becomes rigid, inelastic, unyielding; and as it does so it becomes more and more of a prison house for the urgent life within until finally the primal demand for space and growth and freedom, which resides in all life, compels the doors to be opened—and that form having played its part, is cast aside. This process is visible in all institutions.

Every religion has its time of growth, when the first inspiration is still fresh, the early ideals unsullied, the youthful enthusiasm unabated. It has then its period of maturity, of realized splendor and dignity and power. And last of all comes, with the inevitable tread of limping Fate, its period of decay—the time of ossification, of rigidity, the preponderance of form over life. And when this happens the symptoms are precisely what we should expect; the letter takes the place of the spirit; external observances acquire an exaggerated importance; doctrine is esteemed above life; non-essentials are magnified into essentials. At the same time the old inspiration, the old realization, the warm intensity of the first hand religious life, tend to disappear, and with them the influence of religion as a moulding influence upon the life of the time.

Organized religion passes from the side of ideas, of progress, of daring adventure for God, to the side of established things, respectability, orthodoxy, the *status quo* and so begins to pass out of touch with the great spirit of progress at work in the world. Gradually it ceases to have a message for its age. Its voice is dumb in times of difficulty and it becomes, not a strong, life-giving, regenerative force, but something which itself stands in need of life and strength and regeneration. It is no longer the physician, but the sick man.

As the historian Gibbon very truly remarked, we have to consider not only *by* whom, but *to* whom, a religion is given; and where a religion, as every religion must be, is handed over to the custody of ordinary, fallible human beings, limited in a hundred different ways, we cannot expect it to retain the purity, the largeness of vision, and the intense spiritual life which it had when it came fresh from its Founder. But the true cause lies much deeper than this and is found in that fundamental, ever-changing relation of life and form. Decay comes, not really through anybody's fault, but by the simple passage of time. All things, said Heracleitus, are in a state of flux; and this is true of all institutions, religious as well as secular, in our world.

The fact which we have to face unflinchingly, if we would be honest in thought, is that all this applies just as much to *our* institutions as to everybody else's. Knowing the law we must realize that the time must come when *our* religion, *our* polity, all the various orderings and arrangements of *our* life, will disappear like all the rest and pass into the limbo of things forgotten.

One thought, perhaps, may help us to realize this a

little more clearly. In the history of the past we find that the religions of the world have never come into being, nor existed, as separate things. In each case we find them imbedded in a civilization; and no student possessed of the true historical sense will venture to separate the religion from its larger setting. To the historian a civilization, in all its manifold manifestations—spiritual, political, social, artistic—is ever *one thing,* an organic whole vitally cohering. It is the expression of a single great wave of life, having about it a distinctive quality which, however much it may elude the resources of language, runs through all its varied manifestations and makes it clearly recognizable as one. And in consequence of this unity, every part of the body is subject to the great cosmic processes which affect the whole.

Thus it is that, as civilizations have decayed, religions have decayed with them. The great life-wave recedes, and with it the vital force drains out of all the forms, both secular and spiritual, which it had built for self-expression. Ever interdependent in life, the religion and the civilization to which it belongs, are equally interdependent in death.

Unless, therefore, we would break the continuity of history, we must apply the same principle to our own religion. Instead of regarding it as quite outside the laws of Nature and as unrelated to historical processes, we must regard it as governed by those laws, as inhering in a larger whole. This perhaps is hard to do, but in all these matters a choice has to be made between the negation of Natural Law, and of everything the past has to teach, and the facing of uncomfortable facts. That we should like what is ours to be somehow exempt

from the operation of the great law of decay and death goes without saying; but we can only do this at an intellectual price which many thoughtful people are unwilling to pay.

RELIGIONS AND HUMAN EVOLUTION

The ground has, in a measure, been cleared by the foregoing examination of those elements in the world's spiritual life which seem to make inevitably for recurrent reinterpretation and reinvigoration of spiritual traditions. It may not be out of place therefore, at this point, to suggest a view of the world's religions which has the important advantage of allowing for these elements; a view toward which the more enlightened thought of mankind is steadily turning today, and which, if it be the truer view, is distinguished by the fact that it leaves the future perfectly open and free for a succession of further re-adaptations of spiritual verities.

According to this view, the whole of mankind is spiritually one, and is working out in the world a single great spiritual destiny. That any particular section of humanity should be reserved for possibilities which are not open to all, or that the privilege of access to spiritual truth should be confined to a chosen few, or should be dependent upon accidental conditions, is held to be inconceivable.

Rather would this view maintain that truth is the spiritual birthright of every human being by virtue of the divinity which is in him, and it would recognize no other barrier to his apprehension of such truth save that of capacity. Capacity, moreover, it would regard as

continually unfolding, since in all the range of this perspective there is no individual for whom an eternal growth in the Spirit toward an ever fuller unveiling of the God within is not an absolute certainty.

Those who hold this view, then, do not consider that all other religions are mistaken while only their own is true. They see no reason for a view so selfish, so complacent, so belittling of God's justice and wisdom in His dealings with men, or so contemptuous of their fellow human beings born under different conditions. On the contrary, they would regard all the religions alike as ways by which man may climb nearer to God, and all, therefore, as playing their part in the same great general scheme; nor would they think of any man as, in the truly spiritual sense, either shut out, or especially privileged, by the faith to which he may happen to belong.

That religions vary amongst themselves in many respects is true. But our world is, quite palpably, a world of varieties; and that the spiritual ordering of the world should take these into account appears to be far more what we should expect of a purposeful Wisdom, than that it should seek to impose a dead homogeneity. Every set of conditions carries with it, broadly speaking, certain special characteristics as well as certain special needs; and in the arrangements made for the spiritual education of mankind, it would seem that these are scientifically taken into consideration, and that the differences which we note between the great religions are not, as a rule, differences between what is true and what is false, but rather the result of a wise and far-seeing adaptation.

Indeed, if we examine such differences with an

unbiased eye, we shall find (putting aside such cases as are obviously due to later accretion and defacement) that they usually fall into one of the following categories: (a) They represent merely the same facts differently named. (b) They are presentations of the same facts differently colored, or differently arranged and emphasized in order to draw out different qualities or powers in human nature (*i.e.,* intellect, devotion, will) or to suit different mass temperaments (*i.e.,* national character, phase of civilization, spirit of the age). (c) They are merely different truths selected, for special purposes, out of the general storehouse of the Truth which is inexhaustible. They are thus neither exclusively essential nor fundamental, and should not make a barrier between one religion and another. That they have done so is due neither to the religions themselves nor to their Founders, but to human limitations—partly to misunderstanding, to over-literalism in interpretation, and to the excessive importance attached to mere form; partly also to the desire on the part of man to exalt his own religion by discrediting that of others.

This view, then, would suggest that the scheme for the spiritual guidance of humanity is carried out through a succession or cycle of religions, each adapted to a great world-epoch or to a definite civilization, rather than through a single religion which, defying all laws of history and analogy by remaining in existence forever, would be obliged to pass through an unlimited process of self-adaptation in response to the requirements of an unendingly changing environment.

It is true that such a view does away with the uniqueness of any special revelation; but on the other hand, it synthesizes and co-ordinates the spiritual history

of mankind. It makes no concession to any exclusive claim put forward by a single section of humanity; but, as against this, it vindicates the justice and wisdom of the Power which guides and governs life. It denies the absoluteness of any past tradition; but, as a compensation for this, it leaves the door open for an infinitude of spiritual progress and growth in the future. Above all, it removes the ground from those rivalries and antagonisms which have done so much to bring cruelty and intolerance into the relations between man and man.

Have we, then, come to that place in the history of our civilization when we stand at the doorway of a New Era? Is the time now at hand for a reinvigoration of our spiritual traditions so that they will again play a vital part in the life of mankind? The facts of our world which contain the answer to these questions call for further analysis.

CHAPTER II

PERIODS OF TRANSITION

THE reader will remember that, in our first chapter, three factors were mentioned which make crises of the profoundest difficulty periodically recurrent in human history. They were (1) the accumulation of outer problems due to the simple fact of increasing change; (2) the divorcing of the accepted spiritual tradition and practical everyday life, due to the pressure of the active lower nature in man; (3) the intellectual differences consequent upon the antithesis of a fixed spiritual tradition and doctrine with an ever-expanding secular knowledge. With these were mentioned two other factors of a different kind—the operation of the immutable law of growth and decay in all institutions, religious and secular, and the historically observed fact that since religions and civilizations are always linked together, the birth of a new civilization is invariably attended by the birth of a new spiritual tradition.

These difficulties are likely to come to a head just before the inauguration of a new epoch for the simple reason that the bankruptcy of the old methods of life and thought will be, in the economy of the world-plan, not only the reason for their supersession, but the most effective way of giving the necessary impetus to the new. Thus the really crucial point in human history, the time when all these grounds of expectation will seem to be

gathered up together, will be a point where, amid struggle and agony and difficulty, humanity seems to be preparing to pass from one great ordering of things to another—in a word, at one of its periods of transition.

Transition can in one sense always be predicated of the world. But the word can be used in a special way. It is true that the world is always moving, but it seems for long periods of time to move, as it were, within certain great dispensations of things. Its progress is within a certain philosophy of life and a certain general arrangement of outer conditions. And then comes a point where it reaches the end of these and, passing out of them, presses forward into new and unknown regions. Another dispensation, another synthesis of life, awaits it; but between the two there is a gap, and that gap constitutes a transition in the special and larger sense. It is the hiatus between two dispensations, the point between the rounding off of one world cycle and the beginning of another.

To grasp the essential movement of an age in such a way as to submit it to analysis and dissection is no easy matter. Even in dealing with the remote past, where some kind of perspective is possible, the true appreciation of historical tendencies and values is one which, as a rule, belongs only to the trained historian. Applied to the present the task becomes still more difficult.

Nevertheless, the present—just because it is the present, and just because we are living in it and sharing vitally in its movements—has about it something which, if it does not always lay itself open to intellectual analysis, reveals itself none the less surely to another stratum of consciousness.

Most of us who are at all sensitive have within us a kind of "historical barometer." We may not be trained observers of contemporary events, but somewhere inside us is a faculty of perception which is aware of large tendencies in the present, which is conscious of the rate of speed at which things are moving, and of those things which future historians will speak about as *significant;* we can feel that the world is "working up for something."

At a time of major transition this sense becomes particularly acute; and it is helped by a number of indications which can be definitely observed and studied. In other words, when the world, or an important part of it, reaches a crisis of this kind and magnitude the intellect can be definitely brought in to reinforce and substantiate the deeper intuition. For such a crisis has about it a number of well-defined characteristics, which arise out of the nature of the process involved.

FACTORS IN EVERY TRANSITION

There are three factors in every such transition — the old, the new, and that which is passing between them. And these, in their turn, resolve themselves into the eternal dualism of "life" and "form." That which is passing between them is the life—the great living soul of humanity. That which it is leaving behind and that toward which it is pressing forward are both forms, the forms in which life clothed itself in the past and the forms in which it will clothe itself in the future. Life has outgrown the old forms, and for the potentialities that are stirring within it, there must be new forms.

Two signs, therefore, we shall always observe at such a time; the increasing impotence of the older formulations of life and the emergence of a new spirit, a new yearning within the life, as yet unformulated but striving eagerly for self-expression.

A period of transition will, therefore, be marked by many indications that the old institutions, in which the general life has been embodied in the past, are somehow losing their grip. The strong life-forces of humanity no longer pour into them; they are no longer in touch with the movement of the times. This will be true not only of institutions, but also of forms of thought, ways of looking at things, habitual concepts and judgments—all of them forms in the strict philosophical sense. The old ways of envisaging man and the world will have become threadbare, the old nostrums for dealing with practical problems will fail of their potency, the malady, instead of being healed, will grow worse.

And with the general sense of failure will come also a desperate quest for the right remedies all along the line. A time of transition is always a time of a thousand experiments and suggestions. Every branch of thought and life is then astir with change and movement. Indeed, this intellectual ferment and unrest is one of the clearest symptoms of such a time. That it should be bewildering in the variety of its expression is natural enough for two reasons. First, so vast a movement affecting whole masses of humanity at once, will obviously work differently through different temperaments and through minds with a different angle of vision. In the second place, the future is still "free" and

its forms yet to be found, so there is ample room for ranging.

But, chaotic though all this activity may be in its outward expression, the deeper movement beneath it is nevertheless one movement, and out of this basic unity emerges yet another characteristic which is typical of the time. Beneath the clamor of causes and movements there will gradually become visible a certain impressive unanimity. Out of the great mass of inchoate idealism certain great constructive Ideas will vaguely formulate themselves; and there will be about the type of thought thus emerging, a dynamic and regenerative quality which will mark it as belonging to the future. Overlaid with misunderstanding, linked as it must be at first with much that is unessential or trivial, nevertheless out of the general striving and seeking after the light will come the first adumbration of the philosophy which is to be the soul of the world's New Order. Like volcanic peaks rising from the deep will be thrown up the master-concepts of the new age.

It is between this new philosophy and that of the age which is passing that the great battle of the transition has to be fought out. The conditions of that battle arise out of the nature of the case. The old philosophy is formulated, clearcut, articulate, rich in precedent and authority; the new is vague and ill-defined, without authority, apparently impracticable. And so the great battle is, in the first place, between a dream, an intuition, an ideal, and the serried ranks of tried experience and common sense.

Finally, because the battle is ultimately one of Nature's making—since the transition which is responsible for it, is one of Nature's transitions — Nature

herself will fight upon the side of the new. And she will do this by so pressing upon man, by so harrassing him that, even against his will, he will be forced to adopt the new philosophy. Problems will rise up and menace him which he can solve in no other way. Life, in a word, will rapidly become unliveable, save as life dictates.

These then are the Signs of the Times, visible to the intellect no less than to the intuition, showing clearly to the observant and thoughtful eye that one Age of thought and civilization is setting and another is about to dawn.

THE MARKS OF TRANSITION TODAY

It is precisely because many of those signs of the times are present today, that many observers have concluded that our own age is in such a period of transition.

Even the unreflective eye, as it glances over the world, must be aware of the unrest which is everywhere visible in human affairs. The first significant fact is the mere swiftness of the movement of our times. It is obvious that we are living in a period of profound changes and of great and significant events. Never before, perhaps, has it been so impossible to predict what even the next month or the next week will bring forth. At any moment something may happen to change the whole outer tenor of the world's life or to effect a profound revolution in human thought. The habit of the stupendous has settled upon us, the unexpected has come to be the expected, so that events which not so very long ago would have been regarded as of epoch-making importance, now pass almost unnoticed. The middle aged man, or even the compara-

tively young man, cannot look back to his own early years without realizing that he is living today in an entirely new world.

New nations and new civilizations have come to the front; new classes have awakened to self-consciousness; mankind has developed new and hitherto undreamed of mutual relationships; knowledge has multiplied in every direction; and a host of incredible achievements have been added to the list of man's conquest over the forces of Nature.

Nor have these outer changes been all; for there has accompanied them a revolution in ideals, in manners, in attitudes towards life, no less striking. For some time past every decade has rendered the previous decade old-fashioned, and perhaps for the first time in history, an interval of a quarter of a century has come to be an interval between two distinct epochs, separated from each other by a very real gulf in every quality of thought, sentiment and achievement.

TRANSITION SICKNESS

To this swiftness of movement is added another mark, no less significant—and that is a growing sense of dissatisfaction, a discontent with past achievements, a feeling of failure and impotence, of being out of tune with the deep eternal purposes of life. This is the true "transition sickness," the malady of soul which heralds a New Order, and it comes only when material greatness turns to ashes in the mouth. We may see it on every side among the more advanced nations of the world today.

It is true that in innumerable ways human life has been enriched and enhanced; but, many are asking, has it

become happier? It is true that man has, in many ways, triumphantly subjugated Nature; but has man become, thereby, more the master of his life? Is it not safe to say that there is today a profounder and more widely spread unhappiness, a greater discontent, a more penetrating hopelessness than at any previous time? Was the struggle for bare existence ever fiercer than today, was mankind ever more divided, was there ever less certainty of aim, less of general agreement as to what life means and is?

Such are the questions that trouble the more thoughtful among men today. The victories of modern civilization have been hardly won, for every gain in efficiency has been balanced by some falling-off in joyousness, in contentment, in virtue, in health and energy, in general well-being of body, mind and soul. Human life has been developed at the expense of humanity.

In the realm of concrete achievement there has been a vast development of industry. But has it not generated those extremes of wealth and poverty which are the crying economic problem of today; has it not built for us our huge and hideous modern cities with their miles of squalid and unhealthy slums, in which a humanity just as wretched and unhealthy drags out its miserable travesty of life? Has it not succeeded, in great measure, in blunting fine instincts, in lowering motives, in setting up its own ethical code, and in warping the whole of our social, national and international life to suit its own ends?

Again, machinery of every sort has been invented to meet the growing needs of a complex civilization. But at least one of the results of all this has been the growth of unemployment; another has been the destruction of the old handicrafts—and with them the old skill of hand

and eye and of the artistic sense which informed them—and the flooding of the markets with second-rate products. While the most ominous symptom of all has been the way in which the choicest inventive ability and the highest mechanical ingenuity of modern times have flowed, almost automatically, into channels of destruction. And so it is all along the line, every gain balanced by a loss.

THE IDEALS OF LIBERTY AND OF KNOWLEDGE

But it is when we turn to the more intellectual and spiritual side of the movement of our age that the phenomena of balance and compensation become most glaringly apparent; when, for example, we turn to those great ideals of Liberty and Knowledge, which, more than anything else represent the summation of the progress of which we are so proud.

Broadly speaking, in the last half century nearly every country has witnessed an advance in the direction of civic freedom. But the outward signs of that advance have been, in a great measure, those of menace and destruction. True, whole sections of the population which were formerly inarticulate have now found a voice, and a voice with power. But, all things taken into consideration, this victory has been won at a price. For it has carried with it a very general decay of authority, penetrating into every corner of modern life. Old reverences and allegiances—healthy, simple, ennobling—have disappeared, discipline of every kind has been weakened, old sanctions no longer have their effectiveness. And what has been the result? Look wherever we will we behold strife—class against class, party against party, individual against individual—ever becoming fiercer, more bitter, and more unscrupulous.

The question may well be asked: Has the so-called growth in liberty of expression really brought freedom to the people, or only a new tyranny? Has it not been merely a shifting of power, and in the name of liberty, has it not brought new slaveries in its train?

Passing to the other great modern ideal, that of knowledge, we seem at first glance to light upon an even deeper malady of the age. It is true that physical science has accomplished wonders; but at what spiritual price? Has it not, say the pessimists, robbed us of the faith we once had and given us nothing in return? Is it not generally true that while we know enormously more, we believe less; that while science may have increased our information about the world, it has given us no philosophy of life? What is the intellectual keynote of our age? Is it not negation? And why? Principally, it would seem, because the predominance of the physical sciences, which deal almost exclusively with form, has led to the tacit adoption, by the popular mind, of a spurious scientific method in regions of *life* and *thought,* to which (as at present understood) it does not legitimately apply, or of which it can necessarily give only a very imperfect account.

Thus, science has been in one great respect, a cause of impoverishment rather than enrichment of human life. It has, moreover, placed the average man in a painful dilemma. On the one hand it has sapped the authority of those institutions and those bodies of doctrine which, at least, gave him something to cling to, something by which to guide his steps through the troubles and difficulties of life. On the other hand, being limited in scope and method, it has been incapable of filling the vacuum thus created and of supplying out of its own knowledge just what the human soul demands. After all, why should

it seek to meet the demand of something of the very existence of which it has no valid proof?

The result has been that, speaking quite generally, the modern world has found itself, until recently, between two sets of teachers, neither of whom can really satisfy; on the one hand those whose intellect and attainments it heartily respects, and upon whose information (so far as it goes) it can intellectually rely, yet whose truths it cannot use for the deepest purposes of life; and on the other hand those whose truths it might so use, but who have by contrast, lost in a great measure its intellectual trust and respect.

The difficulty here has been that for centuries past the history of science has been distinguished by precisely those high qualities which the spiritual nature in a man most admires and reverences—courage under difficulties, indomitable perseverance and self-sacrifice, the bold pursuit of truth at all costs, and the unceasing struggle for freedom of thought; while the history of religion has been darkened by those other qualities which human intuition most condemns: a spirit of reaction, cruelty and vindictiveness, bigotry and narrowness, and the steadfast setting of the face against light and progress. Where religion has capitulated to science it has come about through a compromise and is not a true synthesis (*i.e.*, the resolution of differences in a higher unity), but a mere leaving in suspension of a number of unreconciled factors.

Two effects of this may be noted. The churches have passed out of touch with the thought movement of the age. They no longer mould public opinion, they have ceased to lead, and in a period when much of the profoundest importance is going on in every department of life, their voice is practically dumb. In times of disturb-

ance they have failed to be agencies of harmony and peace, strong enough to impose a higher ideal upon the struggle or conflicting selfishness; they have had no word for the age in which we live but have continued to live in their own world of retrospect and quotation, remote, unreal, aloof.

The other effect is that the more materially advanced world of our time has come to be practically without a religion, meaning by that a living spiritual faith and a living spiritual philosophy. There is far too little of that fusion of secular and spiritual life, of that permeation of the whole public and private life with a great spiritual ideal and a sense of spiritual responsibility which may always be observed in ages when religion is really alive. Religion today is largely relegated to particular surroundings and particular seasons. The warmth of a living faith is no longer with us, and there has settled down upon our age that chill negation which always comes with the absence of strong positive belief.

It is in this chill atmosphere that the great battles of our time are being fought out, and to the problems which are pressing upon man has been added a sense almost of desolation and despair. Where is the meaning, the justice, the purpose of it all? That is the cry in many hearts today and one for which the age at present has no answer.

And so one feature of the times through which we are passing is a great soul-hunger. We note it on every side. That is the tragedy of our age, an age which has gained everything but has lost its own soul. It is wonderful, it is splendid, it is accomplished, but it is not happy at heart. Its soul is empty and there is nothing to fill it. "The hungry sheep look up and they are not fed."

DARKNESS AND DAWN

A world which has passed through its agony and its valley of the shadow must needs have its resurrection. The birth-pangs of a new age, of a coming Renascence of the Spirit, of an age of truer values and of truer living are being endured. That is the general feeling today, and the purpose of all that follows will be to take up this growing hope and see if it cannot be made a little more definite.

If the world be in a state of transition, if one civilization is breaking up in order that another may be born, of what nature will be that future? Can we trace in the general movement of today, amidst its manifold and almost bewildering currents, any indications of definite direction even though at present only half complete, which, when in the fullness of time they reach fruition, must necessarily carry with them a total reordering of life? Is it possible to distinguish even now, amidst the clash of a thousand idealisms, the master-concepts of the age to be, the constructive principles of the New Order?

That the question is a legitimate one which should be capable of answer flows from the basic assumption on which the present study of the times is founded; namely, that behind the outer events of human history there is a definite Divine Plan; the belief that the evolution of mankind is something more than a process of haphazard development, shaping itself in response to merely fortuitous external impacts.

This is an assumption, whether expressed or unexpressed, which lies at the root of all that larger Idealism which is one of the outstanding signs of the times. This great hope in a brighter future is really only an assertion,

explicit or implicit, of a belief in a commanding Destiny strong enough to lead struggling and groping humanity out of the darkness into the light. It is the affirmation of the Law, the conviction of a transcendent Purpose, the positing of a directive Mind behind the processes of Nature.

CHAPTER III

THE NEW VITALISM

STUDYING the times in which we are living for indications of any positive influences which are making for a new order of life and thought, we find that two large classifications have been made, each including many different aspects of modern activity.

The first may be called the New Vitalism, for the essence of the movement is the affirmation of life, and it is evident in many departments of human thought and activity. In almost every direction there is a general reaching outward towards a larger life, a growing appeal under a hundred different shapes to a higher Vital Principle. Whether it be in religion, science, philosophy, art, education, medicine, or of the simple ordering of daily existence, we find a groping after the same solution, the instinctive recognition of the same great discovery, and this is the simple assertion of Life.

RELIGION

Glancing first at religion, we see what has been generally noted as a Mystical Revival. Wherever religious thought and feeling today are being expressed in living movements rather than through static forms and institutions, the movement is ever in the direction of some form of what is generally known as Mysticism; that is, in the

recognition of a larger divine Life and of the opening out of the human soul for the direct reception of this inexhaustible fund of spiritual vitality. More and more the religion of direct spiritual contact is becoming formulated in our world. To quote from Dean Inge:

> "At the present time, the greatest need seems to be that we should return to the fundamentals of spiritual religion. We cannot shut our eyes to the fact that both the old seats of authority, the infallible Church and the infallible Book, are fiercely assailed, and that our faith needs reinforcements. These can only come from the depths of the religious consciousness itself; and if summoned from thence, they will not be found wanting. The 'impregnable rock' is neither an institution nor a book, but a life of experience." (W. R. Inge, *Christian Mysticism,* p. 329).

What is needed is a religion so deeply founded on inner experience as to free it from the perils which beset outer institutional and dogmatic forms. It has been said by Dr. Annie Besant that then:

> "No question of chronology can move it, for every man can gain that experience for himself; no criticism and destruction of the Scriptures can tear this in pieces, for it is ever renewing in the perennial life of the eternal Spirit; no churches, in falling, can shake it, for it is this that made churches, to help in its own searching; nothing outside can touch it, for it lives in the innermost heart of man."

There is already beginning to dawn upon the more receptive minds the vision of a larger Spiritual Unity, and for the mystic perception it is universally true that:

> "The keynote of it is invariably a reconciliation. It is as if the opposites of the world, whose contradictoriness and conflict make all our difficulties and troubles, were melted into unity." (W. James, *Varieties of Religious Experience,* p. 388).

In the light of this nascent Mysticism the barriers between creed and creed, between sect and sect, become trivial and accidental and melt away. To this end the study of Comparative Religion has undoubtedly contributed much. The impartial student has come to see, practically within our generation, that all religions are really very much alike; not merely in their ethical precepts and general spiritual ideas, but in their rites and ceremonies and the symbols which they employ.

The New Mysticism asserts this not merely as a fact of observation, but as a necessary principle; it sees the spiritual life as essentially one, all over the world, because God is one. The road towards unity, in the religious world, lies in a deepening of the spiritual consciousness of the individual.

PHILOSOPHICAL THOUGHT

Side by side with this mystical revival in the world of religion may be noted a similar tendency in the world of philosophical thought. Perhaps the most general expression of this tendency is to be seen in all that trend of thought about life and the world expressed in the many new movements of today. There is the constant assertion of a larger Life and its vital connection with the smaller life of man; and with this assertion goes the practical application of the truth to the development and unfoldment of that smaller life. Man, in order to realize

his true nature, must link himself with that larger Nature of which he is a part; did he but know it, he has within himself a source of inexhaustible power, wisdom, and love, and nothing becomes impossible to the soul that has the courage and the faith to draw upon that great ocean of spiritual strength.

In book after book this lesson is being reiterated with an insistence and with a profusion of repetition which show how strongly the idea has caught hold of the mind of the time. The lesson has undoubtedly often been misapplied, and in many cases it has become the cult of mere power for selfish ends. Every new force must be conditioned by the environment in which it is released; and perhaps it was inevitable that the central principle of this new thinking should become entangled with the commercial and keenly competitive civilization in which it is most conspicuously at work. But none the less, to the seeing eye it is an expression of the same great affirmation of a larger Life which is so potently transforming the world of Religion.

More reasoned, less prophetic and declamatory in tone, and on that account probably more potent in its influence has been the revolution in the academic metaphysical thought of our time which we have come to associate with Bergson. This is no place for a detailed study of Bergson's thought. What we are concerned with is its underlying intention and its effect, as an influence, upon the general world of philosophic speculation. Bergson's philosophy is not merely a rehandling of old problems; it is a reshaping of the problem itself.

Philosophy, with him, has sighted a new goal, and this change of goal has necessitated, as a natural consequence, a new method. The task of the philosopher is no longer

the dismemberment and putting together of a mechanical universe, predetermined in its operations by the nature of the machine; it is the pursuit, through a never-ending series of new discoveries and adventures, of a free and unfettered Life, perpetually creative and perpetually experimenting in new and untried regions.

Bergson's thought has thus as its aim, at one end of the scale, the liberation of the universe from its mechanical bonds; at the other end of the scale it aims at a corresponding liberation of man as the knower of the universe. For to grasp the meaning and direction of the great world-flux becomes a task beyond the capacity of mere intellect.

It is the peculiar function of intellect to stand aside from the world-movement and to subject it to its own static canons of measure, division and analysis. As Bergson puts the matter in his own technical phraseology:

> "Our intellect, when it follows its natural bent, proceeds, on the one hand, by solid perceptions, and on the other by stable conceptions. It starts from the immobile, and only conceives and expresses movement as a function of immobility. It takes up its position in ready made concepts, and endeavors to catch in them, as in a net, something of the reality which passes." (Bergson, *Introd. to Metaphysics,* p. 56).

But this is not Truly knowing, for all knowing consists in entering into the nature of the thing known. Thus the only way, according to Bergson, of knowing the "movement" of things (which is the true nature of things) is to enter into the movement, to become part of it and to be carried along with it; for only in this way can it be truly apprehended from within.

The philosopher has, therefore, to employ another faculty than the intellect, a faculty both higher in kind and more spacious in its range of operation. To this faculty Bergson gives the name of Intuition. And by intuition he means

> "the kind of intellectual sympathy by which one places oneself within an object in order to coincide with what is unique in it and consequently inexpressible." (*Ibid,* p. 6.)

It is by means of the intuition that the philosopher becomes what he should truly be, namely the living interpreter of a world movement and life. For only through the intuition, concludes Bergson, will the human mind

> "attain to fluid concepts, capable of following reality in all its sinuosities and of adopting the very movement of the inward life of things." (*Ibid,* p. 59).

It will be seen here we have, only under another form, a manifestation of the New Vitalism. For the central principle of Bergsonism is, when all is said and done, merely the assertion of Life. He takes his stand with the Mystics of our age on the side of Life against Form. Where they are liberating in one region he is liberating in another, but the means of liberation in every case is the same.

The philosophy of Bergson is the expression in a particular field of a spiritual movement far wider than itself; and it is because of its harmony with the larger movement that it has acquired, in the thought-world of our times, that representative character which has given it a place of its own in modern philosophical speculation.

Alone of all the philosophies of today, perhaps, can it be looked upon as the voice of an Age.

SCIENCE

If the New Vitalism has been at work in that synthetic survey of the abstract principles of the world-movement to which we give the name philosophy, it has also been at work in that concrete and experimental study of phenomena which we call science.

One of the most striking evidences of this change is to be seen in the type of representative scientific man which the past decade or two has brought into being. A few years ago the representative leaders of scientific thought were men in whom the very spirit of materialism and negation seemed incarnate. Today we are witnessing the emergence of quite a new type; the man whose researches into physical Nature have served to reinforce rather than weaken his faith in a larger world beyond the physical, and who sees in the observed order of physical phenomena only the reflection or objectification of a higher world of spiritual Law. We are entering upon an age of the spiritual scientist, and with the advent of this type science is already taking on something of a prophetic character.

If it be true to say that up to a certain point in that astonishing advance in the physical sciences, which marked the latter half of the nineteenth century, every step gained in our knowledge of the physical world seemed a step in the direction of a bleaker negation, of an ever deeper materialism, it is equally true to say that practically every such step for some years past has been in the direction of a fuller affirmation and of the breaking through of

materialistic bonds. It would seem as if science had already passed through its phase of destruction and is now on the highway to what it must become ere long, namely, the agency which is to base on an impregnable foundation of observed fact the highest spiritual intuitions and aspirations of the race.

It is possible that this swing of the pendulum from negation to affirmation has been due, in some measure, to an inevitable reaction. But the process has been punctuated, and undoubtedly intensified, by a number of definitely new discoveries. The study of the nature of the atom, and through it, of the ultimate constitution of the physical world, has led into startling and unexpected regions. Instead of arriving at the solid material foundation which the thought of a few years ago would have posited, modern research has penetrated into a region where what we call matter seems to dissolve into energy, leaving us a world built up of simple force. Instead of materializing our world, science has dematerialized it; and no discovery has done more than this, perhaps, to swing round the whole trend to scientific thought.

Another striking new movement, in the field of physical science, has been in the direction of breaking down the barriers between what have hitherto been called the "organic" and "inorganic." The experiments of Prof. Bose of Calcutta, and others, in connection with the response in metals, have gone far to show that the distinction just referred to is an illusory one and that, as a matter of fact, there is nothing in nature which is not living in the sense that it is sustained and penetrated by one All-pervading Life.

The same idea has been strengthened by a tendency towards the reinterpretation of the facts of the evolu-

tionary process in terms of an inner energizing principle. In place of the older Darwinian conception, which saw in the continuous change of form merely the result of the exigences of external environment, modern thought tends to postulate an inner compelling energy, resident in the unfolding life, shaping the outer form to its own vital demands.

The introduction of this factor shifts the center of gravity of our evolutionary thought, and evolution becomes not a mechanical, but a vital process. It comes into possession not merely of a body, but a soul. No longer need we look upon the world-process as the record of the simple reactions of matter upon matter, but the living and purposeful story of the unfolding of indwelling Life.

The New Vitalism, already so strikingly at work in this direction, has before it the immense task of reinterpreting the whole of our evolutionary conceptions, and of giving to the world a theory of evolution which shall be in its essence the theory of the unfolding of the Spirit.

Aside from changing its attitude toward its own traditional materials, science has entered new regions of research which up to a short time ago would have been considered quite outside its purview; namely, investigations into the deeper or subliminal consciousness of man, which have wrought so profound a revolution in modern psychology, and the scientific inquiry into the question of a continued life after death, as well as the more recent investigations in the field of telepathy, etc., which are rapidly developing a new department of scientific knowledge, "parapsychology."

MEDICINE

The world of medicine is another instance of the modern turning toward Life. In spite of the rigid professional tradition which is so powerful in this region, the present day has witnessed the emergence of a new conception of healing. This is seen partially in the reaction against drugs; but the true essence of the change is, in many quarters, assuming a metaphysical aspect. There is dawning the concept of a great remedial and health-giving force in Nature, which has only to be allowed free play in order to effect its own cures. This is seen in the many systems of Nature-Cure which are growing up, in the increasing belief in the efficacy of sun and air and water, and in the advocacy of simple fasting as a means of removing obstructions to the free working of Nature.

But it is in the numerous systems of mental and spiritual healing that the metaphysical aspect of the movement becomes most clearly evident; for nearly all these systems are based upon the postulate that there exists throughout Nature a great Divine Life which has only to be contacted in order to impart something of its own strength and purity and well-being. In relation to this Life all disease is seen as disharmony, and the elimination of disease requires the removal of all elements of discord and bringing back the lesser life into harmony with the Greater Life.

This, in its turn, has carried with it an important extension of the whole subject. For, by translating health and unhealth into what are largely spiritual terms, the work of healing must include not merely the physical, but the higher emotional, mental and spiritual life of man. Heal-

ing is seen as a total process, involving the whole of human nature, and the central idea in all kinds of mental and spiritual cures is that they start from this higher region of human consciousness and work down to the physical level.

To this important extension of method many schools of thought add a no less important corollary, namely, that the machinery of healing, along these lines, can be set in motion from within. Whereas all such systems of healing involve some kind of suggestion, these schools have brought into prominence the equally important effects of auto-suggestion; a theory which is, of course, metaphysically considered, thoroughly sound, since the Greater Life, which is in all cases taken as the true fount of health, is not merely an encircling and encompassing Life, but is also the inner Life of each individual.

Whether the suggestion, however, be made from without or from within, whether the patient or the healer is the prime mover in the matter, the central principle is, from our present point of view, the same. It is the assertion of Life as a great positive factor, which is not only eternally operative, but eternally beneficent in its operations.

The new healing is thus a very interesting example of the New Vitalism, and although no sensible person will belittle the enormous benefits which the traditional science of medicine has conferred upon the race, and which it must continue to confer, yet no sensible person on the other hand can look lightly upon a new movement which has not only abundantly vindicated itself by practical results, but is performing the great service (from the humanistic point of view) of linking up what was, superficially, a purely physical study with the larger spiritual

life of man. If the new physical science seems to be making towards a higher spiritual synthesis, the new medicine would appear to be contributing, no less significantly, to the same end.

MODERN ART

It only remains to say a word about one further department of human activity in which the New Vitalism is manifest today; and that is in the modern art movement. The past years have been signalized by the appearance, in rapid succession, of a number of new schools of art which have both amused and bewildered the public. Post-Impressionism, Futurism, Cubism, and a number of other "isms" have burst in upon a decorous world of traditional art-concepts, tearing the old theories to shreds, dealing brutally with accepted canons of beauty, and turning upside down the whole structure of artistic academics.

To many this has seemed to be merely an anarchical freak. Crowds have shaken with laughter at modern exhibitions, and the whole thing has become one of our contemporary jokes. But to the philosophic observer the movement has a definite significance. If we try to see, with a sympathetic eye, what is the underlying motive of all this seemingly chaotic energy, we shall find that it is, in nearly every case, to grasp a fuller measure of life. To crowd the impression of a whole hour into a single canvas, to seize the visible world as it is in movement and hence in reality, to torture a static material into the visible record of a dynamic mobility—this is the compelling purpose of the antinomians of today.

That the attempt has ended frequently in sheer ugli-

ness, that the material refuses to forego its nature at the peremptory bidding of the artist, that this exuberant energy becomes, in too many cases, little less than brutality —is only too true.*

But we should fail to find any meaning in this new and strange development, were we not to see in it also a manifestation, through the artistic temperament, of the same Vitalistic Impulse which is at work, albeit so very differently, in many other spheres today.

It would be possible to trace the same tendency in other fields—to find it, for example, in the Return to Nature and the Simple Life cults; in that insistence on an unfettered individuality, which is the distinctive note in nearly all progressive educational movements; in the music and literature of today; in progressive political and economic views. But it is time to turn from this aspect of the movement of our Age and to deal with another no less general in its manifestations, and no less significant from our present point of view.

*(In the field of music, not less than in the art of the canvas, the law of change is bringing the new principle of dissonance to alarm and to baffle our ears accustomed to familiar harmony. Is there implicit in this daring departure a step forward in the evolution of music or will the verdict of time condemn a method which as yet is able only to destroy old forms without filling the new with the required content either of rhythm or exaltation? Ed.)

CHAPTER IV

THE NEW ORGANIZATION

IF the New Vitalism represented a tendency visibly at work in many different departments of human thought and activity, the second great sign of our times is a tendency equally general in its sphere of operation. This tendency is concerned with the groupings of men, and seems to be asserting itself quite independently of the special causes which have brought them into being.

Whether it be the collective units into which humanity naturally falls—*i.e.,* religions, races, and classes of society, or the units which are the outcome of special activities or which have been consciously constructed in order to further special aims—such as movements and causes of all kinds, schools of thought, parties, organizations, etc. —the same significant process may be detected.

This process is twofold, and at first sight appears to be contradictory. For on the one hand we have what appears to be a definitely *insulating* process, tending to mark off and individualize the separate unit and to throw its distinctive function and place into high relief; while on the other hand we have a conspicuously *unifying* process, tending to gather all such separate units into ever wider groups and to abolish many of the barriers hitherto considered both final and necessary.

Closer thought will, however, reveal both of these movements to be merely two aspects of a larger process,

which may be defined as one of organization—using this word in its literal sense of the construction of organisms. For it is obvious that every organic body exemplifies precisely the two processes of insulation and unification, or specialization and synthesis.

We have in any such body, a number of separate organs, each fulfilling its appointed function; and we have the co-ordination of these to subserve a single living whole. The more perfect the organism, the more conspicuous and definite will each side of the process become. The limbs and organs will, in each case, attain a higher point of specialization, and the functions of each will be more clearly differentiated; at the same time the subordination of these to the one corporate life will tend to become ever more complete.

The perfect organism, will thus be a single synthetic life, working freely through a complex mechanism of highly specialized parts. This holds true, whether we are dealing with a simple physical organism, such as the human body, or with those greater and far more complex organisms on the plane of feeling and thought, which result from the grouping of human beings together for some kind of common life. In both cases, as the unit in question becomes more highly organized, that is, more truly organic, we shall find that not only does it tend to define and specialize its component parts, together with their respective functions, but to weld these more successfully into a common whole.

When, therefore, we observe in many different departments of life, and on many different scales, the two processes of specialization and of synthesis at work side by side, we may conclude that we are witnessing a definite movement towards organization in our world. And the

philosophic eye will not make the mistake of regarding either of these processes apart from, or out of relation to, the other; but will look upon them as mutually complementary, and will see in their apparent contradiction only the two-fold operation of one and the same force.

THE NEW ORGANIZATION: RELIGIONS

There are few more difficult subjects of study than the present religious movement in the world. This is due partly to the difficulty of embracing in one survey so enormous an area; partly due to the vast complex of associated elements which enter not merely into any of the great religions as a whole, but into the various local and other divisions within such religion, and so make it by no means easy to disentangle essentials; but most of all, perhaps, to the fact that a process of rapid stir and movement, such as we are witnessing at present through the length and breadth of human life, becomes the more difficult of classification and analysis, the deeper the region of human consciousness into which it strikes.

It is obvious to all that the present time is one of universal spiritual unrest. But, in what definite ways—if any—is that unrest working? Are there any indications as to how the general religious world of our times is being reshaped?

Two outstanding tendencies are apparent to the thoughtful observer. The first has been a striking revival of individuality in each of the greater Faiths. With the growing political consciousness of Asia has come a growing sense of spiritual individuality. Faiths like Hinduism and Buddhism, which a few years ago were either apathetic or self-contained, have not merely become revitalized but

have begun to proselytize on their own account in the Western world. Nor has Mohammedanism been inactive. The voice of the Sufi prophet is to be heard in the West, and an important offshoot of Islam, Bahaism, numbers many thousands of converts among occidental peoples.

As though to meet half-way these self-initiated activities on the part of Eastern faiths, there has been a striking awakening of interest, on the Western side also, in the religious philosophies of the older world. The study of Comparative Religion has done much to encourage this; Theosophy and kindred movements have done, and are doing a great deal. But more than anything else it may perhaps be traced to that remarkable Mystical Revival in the West which has already been noted. The New Mysticism turns naturally to the East for its formulation, and finds in the highly developed philosophical systems of the orient its most appropriate and illuminating expression. The result of all this has been that representative Eastern faiths, encouraged by Western esteem, have developed a new confidence in themselves and a new consciousness of their mission.

Other factors have contributed to this awakening. The sudden rise of Japan to political greatness may be said to have kindled a new self-reliance throughout Asia; the national revival in India has carried the process a stage further. The very forces, moreover, which the West has poured into the East, have done much to revitalize all that is typically Eastern, instead of subduing all things to the Western idea as was expected. Not only have they been merely revitalized, they have been purged. In sheer self-defense, and in order to justify its own awakening faith in its destiny, the East is being constrained to put its spiritual house in order. The criticism which was

expected to be destructive and which at first seemed to be, is becoming regenerative; and one of the most remarkable results in a country like India, for instance, is to be seen in the vigorous process of reform from within which has been stimulated directly by Western influences. India is alive today with movements aiming at the purgation of the ancient faiths of the country from abuses which are felt to be inconsistent with a re-awakening spiritual self-respect. Yet in the very process of self-criticism, the integrity of the faiths concerned is being the more strenuously asserted. The house is being swept and garnished, but the right of the owner to his ancestral domain is not merely the implicit assumption, but the guiding inspiration, of the task.

In Christendom a similar movement is hardly less evident. It would not be too much to say that what is considered, by a large number of Christians, as the menace of the Eastern revival has had certain very definite effects. It has forced earnest Christian minds to take stock of their position. Elements of weakness have been thrown into relief, disunions are being viewed as both undignified and perilous in a proselytizing faith, absurdities and anomalies are receiving closer attention, and more and more the concerted thought of the churches is being centered on essentials. The presentation of Christian doctrine is being reshaped so that it is not merely religion as such, but a working philosophy of modern life. With this has come a growing sense, clearly perceptible to the student, of the individuality of the faith as a whole. The Christian world, like that of the Hindu or Buddhist world, is gathering itself together, and is developing a spirit which looks beyond the narrow divisions of sects and churches to a larger Christian Unity, armed both for offense and

defense, against the challenge from without.

As a result we see today the marshalling of the world into a number of clearly defined religious Units, each with its many millions of adherents, and each fired by a growing consciousness of its own corporate individuality and of its place in the spiritual scheme of things. To the casual observer it might seem that we are approaching a period of organized religious rivalry unprecedented in history, were it not for the emergence of that second tendency which seems to be the negation of the first.

This tendency, synthesizing in character, is to be found in the growing recognition of a higher spiritual unity outside and above the limitations of organized churches and faiths. So general is this feeling that it might be taken, without undue exaggeration, as a test of modern culture, for it is becoming more and more difficult for the man or woman of open sympathies and liberal education to resist some concession to this more catholic spirit. The narrow exclusiveness of the older complacency which divided the whole of mankind into two categories, one's own faith and the heathens, is rapidly disappearing and the doctrine of what may be called spiritual monopoly is being relegated more and more to the professional religionists.

The cultured mind of today is more willing to accept the world as it is, with all its differentiations, and to widen its philosophy to include them; it is learning to perceive beneath these variations a deeper spiritual unity. Face to face with God and the ultimate things of life, humanity becomes spiritually one; between the great living human soul, encompassed by its common destiny, and the Divine which is the heart of all, there can be no artificial barriers.

In this direction the higher spiritual thought of our age has been assuredly moving; and it has been aided by many agencies in the general life of the time. Further knowledge has revealed the underlying kinship between races and civilizations, and modern research has extended this kinship into the realm of religion also. As man's universe widens, those casual differences which divide the life of this little planet into compartments dwindle into insignificance.

Such, to the writer's mind, are the two great tendencies in the world of religion today—one separative, making for division and definition; the other synthetic and making for unification. At first sight they might appear to be working in opposite directions or to be entirely unrelated. But if looked at from a larger point of view, we may detect in this dual movement only two aspects of a yet greater movement destined to result in some kind of *organic spiritual life* for the world; a life in which each of the great religions will be a living organ, each fulfilling in freedom its own appointed function and making its own special contribution to the health and vigor of the whole; yet in which all will be seen but as the expressions of the one and indivisible Spiritual Life of Humanity. There will be a religious unity, but without the sacrifice of all those elements of tradition and loved association which make the separate faith so dear to the heart of its votaries.

THE NEW ORGANIZATION: NATIONS

The two-fold movement towards Organization is even more clearly visible in the realm of world politics. One tendency is towards a sharper definition of the individual

race, or nation, or self-contained entity; the other is in the direction of a closer drawing together of such nations into some kind of communal relationship. The dynastic or purely political diplomacy of an earlier period is being superseded by an international statesmanship which is coming to recognize as its first principle, the essential integrity of the race. The lesson has been enforced by bitter experience. It has been found that no diplomatic settlement which disregards the factor of nationality is worth the paper it is written upon. Neglect this factor and sooner or later trouble will arise for, beneath the surface of any such artificial arrangement, the seeds of a discontent—too powerful for suppression, since it draws its vitality from Nature—will be lurking, and in the fulness of time will ripen into disruption.

That intangible thing, the Soul of a Nation, has in the recent past proved itself stronger than all the outer settlements which statesmanship or military power could devise; and we are witnessing today the curious spectacle of the emergence of a diplomacy which, though it may not confess the fact to itself, is almost spiritual in character; for it sets out with the acceptance of the reality of that transcendental unity of life which makes a nation vitally one, and affirms its integrity against every interference from without.

The writer believes the time is coming when we shall see a Europe rearranged throughout on the principle that every race is a living whole, and as such has not merely the right, but the duty, to work out its destiny in the light of its own national genius. The self-contained nation, organized as a self-contained polity—this is the goal towards which the Western world is inevitably moving.

A striking example of this, outside Europe, is that of India. As India awakens she is coming into consciousness of her own Indian Soul. Slowly the sense of a new national individuality is dawning, and with it has come the ever-growing demand for some wider political arrangement, which shall give to this sense its appropriate outer expression. It is this special demand which constitutes what is known as the Indian Problem. But the problem is really far deeper than this, for it includes what may be described as a general reassertion of the Eastern genius against the whole spirit of Western civilization. In education, in religion, in all that concerns the inner soul of national life, the claim is being made ever more insistently that India shall be allowed to be herself and to build up the fabric of her future out of the rich store of her own inner resources.

This is only part of the general movement of our age. India is merely one with all those other human collectivities in which a corporate soul is stirring into new life today.

Nor are other signs wanting of the same emergence of national individualities. They are evident in the world of Literature and the Arts. The modern Irish revival in poetry and drama; the growing consciousness of cultural individuality in Wales; the rapid recognition, in literature and in music, of the profound artistic and spiritual significance of Russia; the revival of the folk-element in the music of various countries—all these things are tokens of the same movement.

The present day has also witnessed the rise of a special class of writer whose business it is to interpret the genius of other lands for the instruction of his own people.

All this has resulted in an awakening interest in, and appreciation of, the marvelous variety which gives color to the manifold life of mankind. The nations are beginning to respect each other's differences, and the sense is dawning of a world made richer by the fact that these differences exist. It is being perceived that a people is only fulfilling its destiny when it develops to the utmost its inherent characteristics.

Taking this together with the movement towards self-individualization in the nations themselves, we may confidently mark off, as one of the most notable tendencies of our age, the sharper definition of the national unit as an element in human life. And, if one may venture any kind of predictions as to the future of international relationships, one element in those relationships will be the assertion of the self-contained integrity of the national groups.

We turn now to the second tendency in the two-fold movement of the world towards organization, the drawing of the nations into an ever closer communion and interrelation.

To some of the influences which are making for a wider Internationalism it is perhaps unnecessary to allude. A world knit together by telephone, telegraph and radio, and by the vastly improved facilities for travel, can hardly fail to reflect something of this mechanical intercommunion in the deeper conscious life of its peoples. In the face of the swift transmission of news its ancient geographical and racial boundaries have well-nigh ceased to exist.

Another feature of our time is that all the most important interests of civilized humanity are becoming international. Science knows no boundaries of race or country;

schools of philosophical thought cut right across all geographical or racial divisions. The art-lover and the student of literature, the historian and the scholar must needs be cosmopolitan in our day if he would be fully equipped for his task; the world of commerce and business is a complex organic structure, linking races and countries together in a way so living, so real, that any important fluctuation of the markets, any big deal or failure, thrills instantly through the commercial nervous system of the entire globe.

There is also a growing cosmopolitanism of movements. There is emerging not only an internationalism of ideas but of Causes as well. The labor parties in various countries are coming to recognize an essential brotherhood, based on common grievances and common aspirations. The Socialist of New York recognizes a vital bond of understanding and ideals with the Socialist of London or Paris.

In such cases Internationalism would seem to arise as a kind of by-product out of common interests. But there is a remarkably growing number of other cases in which it is being definitely put forward as an end in itself. The last few decades have seen the rise of many movements which assert as a positive principle the ideals of a wider Brotherhood of Man. The Esperantist Movement is one of these; and the universal language which it seeks to provide for human intercourse is for it only a practical device for the expression of a fraternity which it feels already exists. The Theosophical Society is another, which —taking as its first object, and the only one binding on all its members, the formation of the nucleus of a human Brotherhood without distinction of race, sex, caste or creed—is only endeavoring to give an outward and organ-

ized expression to something which its whole philosophy acknowledges to be a fundamental fact in Nature. The same great truth is an integral part of the Bahai Movement.

It would be a mistake, however, to confine Internationalism to definite movements or organizations, for it is really a part of the higher idealism of our times. The ideal of the oneness of mankind is "in the air" today; it is one of the things which cultured and liberal nations are feeling and thinking; and however far the world, as it is, may still be from the practical realization of it, nevertheless, it is coming to be seen as a necessary ideal and one towards which civilization must inevitably move.

It is an axiom of modern times that nations cannot exist alone. Each is, in a thousand ways, so interlinked with others that the political unit has ceased to be the individual nation and has come to be the larger grouping of races into alliances. The crudest form of this Internationalism has been the Balance of Power, but the world is looking beyond this formula to something not merely more positive but more efficacious. There is not a civilized nation which has not long groaned under the expense of armaments which such an artificial balance entails. The World War brought the process and its attendant problems to a climax, and now there is growing up a general agreement that some better and less crippling system must be found, and the thought of our times is looking forward to a new and positive Internationalism which, while knitting the bonds between the nations yet more strongly, shall remove once and for all from the modern civilized nations the incubus of competitive armaments.

We have, then, these two great movements, each of them affecting the life of nations in a different way; the

one tending to define and separate race or country and to intensify its corporate self-consciousness; the other tending to bring these units ever more definitely into large co-ordinate groups or systems. Is it possible to reconcile these movements and to bring them under a single head, or must we regard them as directly conflicting tendencies, each battling with the other for mastery, one of which must ultimately prevail?

To the writer it seems they are but parts or aspects of a single great process, which is working for a more living and organic correlation of the international life of the world; that, in the world of nations, as in religions, the spirit of the age is moving in the direction of a system of larger organisms in which the individual people shall become living members in some greater corporate unity, standing to its component parts as the human body stands to its separate limbs and organs. If this be so, then the purpose of the two-fold movement becomes clear. For, in order that each limb and organ shall become, in the true sense, a living and useful instrument of the whole, it must specialize its peculiar function and to this extent distinguish itself from the rest. At the same time, only as these functions are co-ordinated to subserve a common life, can they be gathered up and unified into any kind of wider organism.

Translated into terms of nations, this means that a truly organic Internationalism must be one in which both individual freedom and communal interdependence shall be equally affirmed. The separate nation must be free to work out its own destiny in its own way and to develop to the highest point possible its own individuality; but it will bring all this as its own special contribution to the unified richness and variety of a larger life.

THE NEW ORGANIZATION: CLASSES

A process of organization similar to that which we have detected in the religious and international life of today may also be observed in the distinction of classes within the modern community. But the movement here is both more complex and more difficult to define, for several reasons.

In the first place, the natural divisions, which form the material for observation, are less simple than in the case of nations and religions. Then too, owing to the many differences in the internal life of the nations, it is more difficult to bring them all under a single generalization; and the more nearly a process of change and reconstruction touches the daily life and interests of individuals, the harder it is to observe it in its true perspective. Finally, there is much to indicate that the social problem of our age is, as regards the stage of its working out, considerably behind most of the other great problems, perhaps owing to the three reasons just mentioned.

But broadly speaking, here too, can be observed very generally the two-fold process at work. On the one hand, there is a tendency visible in nearly every civilized country, towards a sharper definition of individual sections within the community, on a basis of work or function; while, on the other hand, the trend of modern life is to obscure the older recognized divisions of society; in other words, the specialization of the craft or profession and the blurring over of the class, in the traditional meaning of the word.

The first part of the process is everywhere evident. In its broader outline it is to be seen in the almost violent cleavage between the manual laborers of practically every

country and the rest of the community. This constitutes the "labor problem" of our time. The division is becoming more and more deeply marked, and is looked upon by many as being full of menace to the corporate life of the nation. For so fundamental is this dualism that most nations are divided into two halves, separated not merely economically but spiritually, and, owing to a constantly growing friction, passing more and more out of sympathy with each other. The special name for this division is that of Capital and Labor, but it is really a dualism both more profound and more general than this—the dualism of the rich and the poor, of the comfortable and the uncomfortable, of the privileged and the unprivileged.

If, however, we regard the life of a nation in its functional aspect, as a complex system of co-ordinated work or activities, the cleavage is seen, in its broadest character, as a cleavage between the ranks of the manual and non-manual workers. And it is in this character that it becomes most truly significant; since a little further observation shows it to be, from one point of view, only part of a far wider process of functional, or vocational, specialization which is developing rapidly under the pressure of modern social conditions.

Wherever we look we find the world of work splitting itself up into separate departments and each of these tending to become ever more self-contained. The whole system of trade-unionism has been, in one aspect, a system of continually developing specialization. The worker is being confined, by its pressure, more and more strictly to a single trade, and even to a single line of work within that trade. Each man is being assigned his special job, and beyond the limits of that job he is being forbidden, under penalty, to stray.

Taken together with the other aspect of trade unions, namely the banding together of manual workers for mutual support and self-defense, the outcome of the movement has been the organization of the world of labor into a number of highly specialized departments of work, each fenced in by elaborate safe-guards and restrictions, and each thus tending to mark itself off more definitely from the rest.

What gives this movement its universal character is the fact that precisely the same process may be seen at work elsewhere, in regions quite remote from the economic conflict between Capital and Labor. Every common pursuit or interest today is organizing itself into a separate body or association. We live in an age of Societies. We have our Literary Societies, Geographical Societies, our Societies for different lines of social, educational, or religious work; the various professions have their organizations for mutual help and protection. Any new idea or motive in literature and the arts inevitably produces, in the course of time, a new organization. In every direction men are falling more and more definitely into what may be summed up as classifications of work. Human life is rapidly defining itself anew in terms of special activities.

At the moment the movement just referred to, that of specialization, is a good deal more prominent than the movement which next demands our attention, namely, that of a synthesis of these manifold activities into a single corporate or national life; and it is this lack of balance between the two which just now is conspicuous in the evolution of nations. The disintegrating movement is in full swing; we have still to await the development of a positive movement of integration. The latter is at present rather an ideal than a fact; a matter for experi-

ment and theory rather than for direct observation.

But if it be an ideal, it is none the less recognized as a necessary ideal, and one which the sheer pressure of the larger social need must sooner or later force into actuality. For it is obvious that specialized classes based on divisions of work do not represent an ultimate constitution of society. Over and above these there is the larger national unit which, in some manner or another, must find expression. From this point of view the modern division, according to function, must be regarded as simply furnishing the *terms* in which the larger synthesis is one day to be formulated. A society sub-divided in terms of work must eventually be unified in terms of work.

A consideration of the Social Movement of today leads us, therefore, to look forward to a future Social Order which, founding itself on the principle of specialized functions, shall gather all these up into a single organized system and relate them all to the common life of the nation. Are the first hints of such national co-ordination of work beginning to be visible today?

It has long been an accepted principle of all Socialistic thought that the larger industries and activities upon which the life of a nation depends, should be taken over by the State and so become nationalized. It is significant, in this connection, that precisely this step has been forced upon many governments during the years of the Depression. We have today not merely the substitution of direct government control, in many important departments of national work, but a very definite co-ordination, even where direct control does not exist, of every kind of activity to subserve the common good. The process is, of course, more complete and thorough-going in some nations than in others.

Nor can there be any doubt that the whole movement in this direction will have been enormously hastened by the recent great crisis. What has been practically tried, even though only to meet a special need, is necessarily much nearer to permanent adoption than if it had remained a matter of mere theory.

There is another factor also in modern economic life, which seems to be operating definitely in the same direction, that is, the great commercial and financial organizations commonly called trusts or corporations. The trust stands as a synthetic unit between the specialized trade or activity and the larger unit of the nation; and as such it may be looked upon as a step towards an ultimate nationalism of work. All that remains to be done, in the case of trusts, is that they should be eventually taken out of private hands and put under the control of the State. And this would appear to be the goal towards which the natural economic evolution of the age is steadily moving.

Not only is the nationalization of the trusts becoming a definite demand on the part of a rapidly growing section of political thought in America, but the mere growth of the trusts themselves has brought them to a position where their very size and importance and the far-reaching power they wield, are making them far too formidable instruments to remain in private hands. Sooner or later the State must, in self-defense, take over these gigantic organizations; in this way a definite system of nationalized industry will become possible. And the same applies to such concerns as railways, mines, shipping, banks, etc., in European countries—which embody the same problem only under a different name. There is reason to believe that all these large activities which in the effect of their operation are already national, must, in the course of

time, come to be definitely taken over as part of the national machinery, controlled by the State and yielding their profits, not for the benefit of a few favored individuals, but for the enrichment of the whole community.

Two very significant features are thus to be observed in the social evolution of the nations today; the one, the organization of separate lines of work, or industry, into highly self-contained departments; the other, the bringing of these together under pressure of national necessity, into the service of the State. But the synthetic movement is still only in its earlier stages and much must be done before it can really become effective. Let us consider briefly, what has to be done.

The first problem to be solved is that of the division, at present existing, between the great classes of employers and employed. This division, under modern conditions, is so profound and affects so many sides of life, that nothing less than an all-round process of reform can avail to close it up. The disabilities which handicap the world of Labor, as things now are, must be grappled with wholesale. Better sanitary conditions, better education, a fairer economic division of profits, better working hours, all these have to be brought about; while over and above these there must be truer sympathy between all sections of the community, the consciousness of a brotherhood within the nation, a growing sense of responsibility on the part of the rich towards the poor, and a general arousing of the national conscience against a state of things which permits luxury and extravagance at one end of the scale and misery and starvation at the other—all these and many others, are necessary conditions for a better social order.

With some of these matters legislation is already deal-

ing; and the work of legislation is being supplemented by an ever growing volume of organized private effort. Old Age Pensions and the Insurance Acts are recognized as being the first steps in a far more comprehensive scheme of social legislation which must inevitably be developed in the near future.

The Co-operative movement, with its principle of profit-sharing, seems to hold concealed within it the probable solution of the purely economic problem of Capital and Labor; and it has the further advantage of changing the whole spiritual and psychological relation, not merely between employer and employed, but between the individual worker and his work; while at the same time, it finds room (which so many of the theories of social reform do not) for the essential place and function of the Capitalist, as the organizing brain of the industrial world.

Meanwhile, there is, in almost every country, an awakening of the social conscience to the many evils of our present industrial civilization—or lack of civilization.

A second need to be met is that of securing the recognition of all kinds of work (a) as being work in the true sense of the word; (b) as being necessary to the true well-being of the national life.

The conflict between Capital and Labor in modern times has had, to some extent, the effect of forcing into prominence an unreal definition of work. The word "worker" today is too often accepted as referring to the manual worker only; the "working man" is for many minds, simply the artisan. We have failed to recognize that other kinds of work are equally work, and that they are contributing equally to the common good. The writer, the artist, the scholar, the teacher, the scientist, the priest,

—all, in a word, whose activities have less to do with the body and more with the higher and finer parts of human nature—all these must be seen as integral and necessary parts in that vast system of organized work which makes up the life of a nation.

In other words, a broader and more spiritual definition of Work has to be substituted for the somewhat partial and materialistic conception which prevails today. For, until this is done, there cannot come about that unification of the nation on a basis of work which shall dedicate all its activities to a common cause. Nor, too, can there come about what may be called that "hierarchical" conception of the various grades of human activity, which must lie at the basis of any system which is to gather all these up into the service of a single national ideal. A nation's work must be regarded as a whole before it can become truly one body and before there can enter into it the soul of inspiration which is to inform it and idealize it.

This more catholic conception of work is already to be found in the higher and more idealistic social thought of our times. The finest minds planning the social polity of the future are already dreaming of a complete social order which shall include every kind of activity and dedicate all these to the service of the whole. But this dream must be brought down from the level of those few rare spirits and be infused into the life of the whole community. It has to become the working motive of all classes.

But before a truly organic social order can come into being there must be a New Religion of Work; there must come a new spiritual impulse which shall pour into our modern world of work and vitalize it with a common ideal. It must bring with it a new Gospel—a Gospel of

Work as Service—in the light of which all work shall be seen as holy, and which shall dignify even the humblest labor by showing it to be an offering, in its kind, on the altar of a respiritualized national life.

Thus while the nations are already beginning to awaken to the realization that each has some special offering to make, out of the wealth of its own peculiar genius, to the common life of humanity, there must come a similar awakening in the case of those special organs of activity which make up the individual nation. The time must come when rich and poor, brain-worker and artisan, warrior and merchant, craftsman and priest, shall look upon themselves as partners in a great co-operative scheme, working together for the service of the nation. When that day comes the social problems of the modern world will have been solved.

It is because of the lack of this sovereign impulse that the integrating process is somewhat behind the process of specialization or disintegration. The material for the new synthesis is being formed with astonishing rapidity, in the shape of the new units of work, but the synthesis itself is to come later.

A Society based upon division of work, and unifying all these divisions into a common offering upon the altar of national idealism—this then, will be the New Social Order which will emerge from that process of Organization of the classes in the nation.

CHAPTER V

THE IDEAL OF BROTHERHOOD

WE have been dealing with two striking features of the period through which the world is passing at present, and the very universality of those features would indicate that they are vitally connected with whatever general movement is reshaping the civilization of our times into the mould of some future Order.

First, we have seen the assertion of the principle of a Larger Life in many widely different departments of human activity as the deeper spiritual reality which is to bring back the lost freshness of inspiration to the religions; as the fount of inner strength which is to link up human personality with its greater potentialities; as the ultimate movement of the world-process which is to give to philosophy not merely a new dynamic quality, but a new method; as the expression of a higher order of fact which is to spiritualize the world of science; as the positive healing force which is to give us a profounder science of medicine; as the guiding principle in that unfolding of the child-nature which is becoming the objective of modern education; in these and many other ways the New Vitalism has been observed at work today.

In the second place, we have seen the remarkably active process of organization which is visible throughout the world, showing itself on the one hand in a widespread movement towards disintegration, on the other hand in

a no less universal movement towards integration or synthesis. We have seen religions, nations, classes actively engaged in defining themselves, becoming more conscious of their separate individualities, more self-contained, more definitely marked off; while, at the same time, there is visible the operation of no less powerful influences tending to gather up these separate units into large groupings and to draw them together into a common life. This movement we have called the "Movement towards Organization," since its characteristic feature is precisely that which goes into the making of all organisms. For, specialization of function, side by side with the unifying of those special functions into a single corporate life, is ever the formula of organic growth.

THE MEANING OF THE MOVEMENTS

What do these two remarkable signs of the times, the New Vitalism and the Movement towards Organization, imply?

If, as history would seem to show, there is a great rhythmic spiritual ebb and flow beneath the outward course of human events—if at one time a flood of vitalizing energy seems to pour into the world, quickening everything into activity, sweeping away obstructions, and reshaping human society and institutions by its own inner compulsion; and in the fulness of time receding, leaving but the outward forms of the established order to testify to the greatness that has been, until the day comes for the release of a fresh wave of Life;—if this be a true formula for history, considered in its largest aspect (as the writer holds it to be), then it is only natural that in a period of fresh inflowing there should be visible a cer-

tain instinctive response to the new infusion of Spiritual Life.

Just as the flower opens itself to the rays of the sun, so it is natural for the deeper Soul of Humanity to open itself to the inflow of new Life from the Source of Being. Thus that which we have called the New Vitalism may be taken as a response to the influx of that new wave of Life, and with every such wave comes the beginning of a New Age.

The same thing is true of organization also. If we conceive of a single great Spiritual Life behind the manifold world of phenomena, and if we think of this as ever striving to realize its own Unity through the Many, it will be seen that the realization can only come through the conversion of this multiplex world of separated life into a gigantic Organism through which the One Life can come into consciousness of Its own Oneness, while at the same time living intensely in each of the separated parts. For only in the organism do we get the vital union of the one and the many.

If we accept this transcendental view we may look upon Nature (the term which we may use, for the moment, to express this One Life) as striving ever to realize herself through greater and greater Organisms which shall ever be more perfect in all their parts. It has always seemed to the writer that some such impulse as this may be seen in that process which is forever organizing the tribe out of the family, the nation out of the tribe, and which has striven in the great empires of history, and is today, to weld even the nations into larger organisms. It is as if Nature is striving towards that far-off goal where the whole of humanity will have become a single organism linked together by common conscious life. When

that goal is reached the great Soul of Humanity will have found liberation.

This perhaps accounts for the joy which attends every movement in humanity whereby an organized life is realized on a large scale. When a living patriotism binds a whole nation into one, when a great cause or a great ideal welds thousands into a single organic whole, there is always a sense of liberation, of exaltation of a larger life. And the reason for this is possibly that at such moments the great Soul behind humanity has leaped into a fuller self-realization. The consummation of that for which Nature is ever striving is in a smaller degree effected. At such times we see human society, in Emerson's striking phrase, as "God in distribution."

This effort after unification, together with the effort after the ever higher development of the units which compose it, constitutes the motive force which builds up civilizations. For what is civilization, after all, but a process of specialization combined with a process of unification? As men become more civilized their common life breaks up into an ever greater number of specialized functions; yet at the same time with every advance in civilization men are brought nearer together.

This is only the old formula of the organism, expressed in different terminology. That is why to the writer it has always appeared that the organism is really the sovereign formula of the world-process.

Let us now take these two great elements or movements with which we have been dealing and see what lines they are already tracing of that great world-picture which will find its completion in the full establishment of the dawning civilization: even though, in some degree to do so there must be recapitulation.

THE DAWNING CIVILIZATION

The movement of Organization indicates, sufficiently clearly, a civilization which, from the standpoint of collective groupings of humanity, will establish a really organic method in such grouping, and by that is meant the great healthy principle of unity amidst diversity.

In the case of an Empire, this will be realized in an empire of free, self-governing units, knit together by a common loyalty to the whole of which they are parts; in the case of countries and races which are not included in an empire, it will be realized in free federations, held together by loyalty to the principle of their union.

The relation between the various classes in the community will be that of the harmonious cooperation of all for the good of the whole, each filling its own place in the national life and performing the functions for which it is best suited. In such a community all will have equal right; none will be excluded, disfranchised or oppressed; its life will be ordered on the principle "to each according to his needs; from each according to his capacity."

The same principle will apply to religions. Instead of the competitive spirit the various faiths will be seen as part of one organic whole. The result will be a kind of unity of religions as foreshadowed in the World Fellowship of Faiths.

Where civilizations are now kept apart by every barrier of prejudice and misunderstanding, these will be broken down without impairing the essential quality of the civilizations concerned; the efforts, so common in the past, to impose one civilization on another, will cease; in fact, there is dawning a "synthetic" civilization, one to which all existing civilizations will contribute, each in its own

way. In a word, in one aspect it will be a civilization of Brotherhood,—brotherhood between civilizations, brotherhood between religions, brotherhood between nations, and brotherhood between the classes in the nations. This is the great ideal toward which the world is pressing today, and if we can understand the few leading principles which this ideal involves, we shall have the key to the greater part of the movement of our age.

Brotherhood has many implications which are not always clearly understood:

1. It implies inequality; for in every family there are elders and youngers.

2. It implies difference of function, largely determined by age.

3. It implies difference of duties, also largely determined by difference in age. In a family, the elder protects the younger. Where there is a question of rights, it is the younger who has the rights; the elder has only duties.

4. In a family the authority always comes from above. The head of the household is the one ruler. This principle has thus to be extended to all collective groupings of human life where the ideal of Brotherhood would be introduced. It is a false conception of Brotherhood to regard it as permitting all to rule. Brotherhood can never, as a matter of fact, be realized on such terms.

5. The elder, the wiser, and the more mature in mind and soul must, therefore, necessarily rule in any brotherhood, since it is their proper function. But it need hardly be said that they must rule unselfishly, not for themselves but for the good of others—otherwise theirs is not the rule appropriate to a condition of brotherhood.

6. Moreover, because they are the elder, the responsibility which falls on them is the heavier, and the standard expected of them is the higher and more rigid. And, conversely, that which is expected of the younger is less rigid. The young are ignorant and undeveloped, and what they need, therefore, is kindly and patient teaching, not harshness and severity. The elder brother must be an elder brother, not a tyrant. Where disorder, misery, injustice exist among the younger members of the national family, it is the fault of the elders, not of the children, and it is they, therefore, who must be held responsible.

The ideal of Brotherhood is not only a very pregnant ideal, full of all manner of implications, but it is an ideal of the most exacting kind. Let us see, in a word or two, what qualities this ideal would imply in the individuals composing such a Brotherhood, were it to be definitely established as the guiding principle of life.

BROTHERHOOD IN REALITY

First, as regards civilizations, it would involve the disappearance of all feeling of arrogance or contempt on the part of the more developed toward the less developed. It would imply a willingness on the part of the former to help the latter in the latter's own way, and not by seeking to impose the ideas and methods of the elder. The brotherly attitude, in all these matters, would consist in seeking out and seeing the good in other ways of thinking and living than one's own, rather than finding evil; in respecting, not in condemning the differences.

As regards the relationship with other religions, it would involve a feeling of reverence for all of these, as aspects of the One Truth; a giving freely of the best in

one's own religion for the helping of others, but at the same time with no wish that the one being helped should desert his own religion; a willingness to receive both help and teaching from other faiths—perhaps a harder task still; and a complete absence of religious pride, intolerance and bigotry.

Brotherhood towards different races would involve the absence of all desire on the part of the stronger to take advantage of the weaker. It would eliminate the idea of "dominant races," and the only dominance claimed by the powerful races would be the right to protect and safeguard the weaker.

In the case of classes in the community, it would involve a general idea of service on the part of the elder toward the younger. It would be the first care of the elder that the younger should be well provided for, even though the elder had themselves to suffer privation. Penology, instead of being cruel and paralyzing to moral growth, would become educative. Industry would become cooperative and based on some system of profit sharing. Government would be in the hands of the wise, and it would be entirely divested of any other motive than the good of the people as a whole.

Finally, in the individual dealings between man and man, there would be three general attitudes, based on disparity of age or soul growth and all that this involves: (a) from younger to elder, reverence and willing obedience; (b) from equal to equal, love and affection; (c) from elder to younger, compassionate love and protection.

These are some of the ways in which the ideal of Brotherhood must change men's inner attitude towards life and towards each other. Consequently, when we are trying to picture the civilization which is dawning, we

must think of it as marking the birth and the gradual diffusion of a new spirit of this kind, and the embodiment of it by degrees in the outward arrangements of life.

"But this is an ideal of perfection!" many will exclaim. "You cannot believe that the coming civilization is going to make us all perfect at one stroke? Human nature is not ready for a civilization of that kind!"

In a sense this is true. No thinking person imagines that mankind is on the point of realizing, in its collective and individual life, the ideal of perfect Brotherhood. All that can be claimed is that the *principle* is everywhere pressing through into a world which has long been accustomed to order its life according to the opposite principle of the dominance of the strong, of the survival of the fittest, of competition. The chief battle of our times is between these two principles.

Some there will be who will go forth to meet the new Ideal and welcome it. There will be others who, forced by the pressure of the age, will find it more convenient and advantageous to yield to that pressure and will thus be led towards the ideal through self-interest. Finally, there will be those who, stoutly holding on to and glorifying the traditional ideal, will, through the very desperation of their resistance, accentuate the various problems which it has bred, and by reason of the gathering menace of these problems, bring them nearer to solution. The apostle of an aggressive militarism in international affairs; the bigot and the separatist in religion; the selfish and unscrupulous capitalist in commerce; all these and many others typical of the same attitude, are unconsciously playing their part in the general reconstruction.

A SPIRITUAL CIVILIZATION

As the promise of the great movement towards Organization is a dawning civilization of Brotherhood, so the New Vitalism would seem to be an earnest for an essentially spiritual civilization. This word is used here in its largest sense—not as denoting necessarily a religious or theocratic reordering of life, but as standing for a civilization informed throughout by a spiritual Idea; the linking of the higher activities of man to the conception of a central Spiritual Life from which each derives its nourishment and its inspiration.

This will, of course, work out differently according to the special department of activity concerned. But it will be, in every case, essentially the same. The general effect will be to break down the wall of separation which has so long divided the world of Spirit from the world of everyday active life, and by so doing, to give the latter a totally different character. Not only will the horizon of every one of these activities become infinitely enlarged, but they will be placed in contact with a whole new fund of inspiration and will have opened to them, in consequence, a whole new gamut of achievement.

It is not the wish of the writer to indulge in extravagant predictions about this foreshadowed enlargement of the area of human activity, but with the definite recognition of the reality of the larger Spiritual Life, certain results must necessarily follow.

Thus, to take a few instances, it is evident how profound a revolution must take place in human thought about life if the continuance of life after death should take its place as a matter of acknowledged scientific fact. And to any one who has watched the rapid development

of modern scientific inquiry in this direction, it is conceivable that this recognition will not be long delayed. Similarly, the extension of modern researches into the powers latent in man, to a point where these powers shall have become matters of general acceptance, must undoubtedly be productive of far-reaching changes. Not merely will these potentialities be more definitely and more widely cultivated, but human ingenuity will not be long in turning them to practical and serviceable uses. It is easy to see how wide an extension of modern medical resources might become possible through the employment of trained clairvoyance as a recognized agency, for purposes of diagnosis; nor would it be difficult to see how useful such faculties would be in the study of the individual child, which is coming to be the central motive of modern education.

In direct scientific research the fact that the miscroscope and telescope have reached a point where further developments are apparently impossible, would seem to open the door to the use of any other agency which can pierce further into the mysteries of Nature. Nor should we overlook the possible fund of new inspiration which might be unlocked for the arts by the extension of the faculties of sight and hearing into octaves subtler than the physical.

Who knows, too, but what all the various lines along which the human soul now gropes blindly after beauty—literature, painting, sculpture, music—have not perchance as their inspirers those who catch the vision of the Eternal Beauty with wider-opened eyes, the Master Artists of the spheres?

Two more anticipated developments may also be singled out as arising naturally out of the New Vitalism of today. One will be the bringing back into human life of something of that spirit of reverence which our modern world

lacks as perhaps no other civilization has ever done before. The typical mark of western civilization for many centuries has been a spirit of sturdy independence, working out in one direction as individualism, in another as skepticism and materialism, and in another in the ideal of competition. The Western mind for centuries has worked along inductive lines and has rejected all that it could not prove, has been impatient of first principles, has preferred to piece together the problem of existence, so far as it could, fact by fact. And it has done this with an extraordinary degree of self-abnegation, denying to itself, in the process, all the higher comfort which easy generalization might have afforded it.

The general result has been a questioning of authority everywhere, and particularly any kind of spiritual authority. The liberty and the valiant independence of the individual, the feeling that man must work out his own destiny for himself, even though he be crushed in the process, these are the characteristic marks of the Western attitude. This has played its part in the evolution of the race, but with the larger vision a change must necessarily come over this spirit. The strength and the vigor must remain; but the hardness, the selfishness and the self-conceit which are too often the by-products of their development must gradually melt in the mellowing light of the spirit. When this occurs a new reverence and a new humility will be born amongst men as they come to see more clearly the vision of that mightier scheme of things of which human life is only a fragmentary part.

And so, in the future, one of the definite changes which must come about is the silent reassertion of the great principle of Authority; but purged and purified by the rejection of all unworthy elements and by the long

process of criticism to which it has been subjected. One form of this reassertion of authority will be found in the gradual re-emergence of a definitely spiritual class. The realization that there is, after all, a spiritual world, and the consequent recognition of such a thing as spiritual wisdom, together with reverence for the truly spiritual life that must needs accompany this, must result in the gradual re-establishment within the social order of every nation, of a spiritual class which will become the natural coping-stone of the community.

One of the greatest needs of today, perhaps the greatest from the sociological point of view, is for such a class. There are those who nominally hold this position, but their authority is not real, and they are out of touch with the more idealistic and progressive life of the times. The class referred to will not antagonize the free inquiry or the intellect of the day, but will represent them. At the same time, it will be a class removed from the common life, in the sense that it will have transcended the lower and more selfish motives which actuate the ordinary man or woman of the world. Its life will be based on truly spiritual values; it will seek neither money nor honor, but will be content to live simply and to do what it can in the name of unselfish service. Such a class will be the most powerful of inspirations to the community, for it will embody in visible form a great working spiritual ideal.

It is doubtful that the social problems of our time will ever find a final solution until there has come into existence such a class. For the social order must remain, what it is so largely today, a trunk without a head, until there is at the summit of it—recognized by the inherent reverence of human nature for that which is spiritually

real—a class which is lifted above all material competition, strong to guide and wise to instruct. And such a class, there is reason to believe, the growing recognition of the larger spiritual life, with its psychological accompaniment of growing reverence, will bring with it.

The second development which must grow out of the New Vitalism is an ever-increasing kindliness. As the oneness of life comes to be more and more realized, many of the cruelties of our civilization must disappear, for they will be no longer tolerable. And this change must extend not merely to our dealings with our fellow human beings but to those which affect the lower orders of life also. Not merely to inflict suffering but to sit contentedly by while suffering exists will become more and more difficult. The indifference to the lot of others, which is so wide-spread a feature of modern life, must give way to a growing sense of the vital unity of the social order. The old selfish idea that the animal creation exists solely to subserve the needs or the pleasures of the human race, must give place to a truer, kindlier and more brotherly idea.

There are no limits to the revolution which a recognition of the Oneness of Life might work in human affairs. For it is almost impossible to estimate how much of our modern civilization is based upon sheer negligence and inconsiderateness, where it is not based on sheer cruelty. All this, in the writer's opinion, is doomed, for the quickened conscience of humanity must inevitably rebel against it. Indeed it is not difficult to trace, even in our day, the beginnings of the rebellion. Only note the remarkable growth of the humanitarian sentiment among more thoughtful people, the enormous growth in number of organized movements to prevent cruelty of every kind,

to man or beast; the vast development of organized charity; the growing concern for the sick and unfortunate; the gathering revolt against the hardness and brutality of earlier times in connection with penology and education.

It is sufficient to note that a gentler spirit is dawning, that human sensibility is awakening, and that the forces of many a far-reaching humanitarian reform are already in process of mobilization. Much of this movement has been, perhaps, a reaction of simple feeling, apart from any specific philosophy of life. But when the larger inspiration of a spiritual philosophy is added to it the movement must needs be enormously strengthened.

Such, sketched in brief outline, are a few of the more interesting developments which the great movement astir in human life today seems to carry in its bosom. And, with this glance into the future, the main task which this little book set out to accomplish comes to an end.